

THE BAPTIST RECORD.

OLD SERIES VOL. XXX.

JACKSON, MISSISSIPPI, JUNE 14, 1906

NEW SERIES VOL. VIII, NO. 24.

GREAT THINGS AHEAD.

Surely every Baptist in Mississippi ought now to see that we have the opportunity of making our Baptist College equal in every way to any other institution on Mississippi soil. If we will raise \$75,000 by January first on the plan given below, the General Education Board will give us \$25,000 and Carnegie will give us \$20,000. The above together with the Jennings gift of \$20,000 will make \$140,000. Carnegie's \$20,000 will go to Endowment. The other \$120,000 will be put into buildings and apparatus. We are pushing the movement steadily, and by hard work we will succeed. Every Baptist in Mississippi ought to help, and help liberally. Fill out the subscription blank below, and mail the same to me at Clinton.

Yours for success,

W. T. LOWREY.

I promise the following amounts to Mississippi College, and agree to sign notes for the same when called on to do so:

Cash by Nov. 1, 1906 \$
Cash by Nov. 1, 1907 \$
Cash by Nov. 1, 1908 \$
Cash by Nov. 1, 1909 \$
Cash by Nov. 1, 1910 \$
Name	
County	
Post Office	
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Address to Former Students of Mississippi College.

At the meeting of the Mississippi College Alumni Association last May it was decided that hereafter, instead of trying to have an alumni meeting every commencement, there should be a meeting every fifth year; and that the first of these quinquennial celebrations be held during the commencement of 1906. It is expected that this celebration be a prominent feature of every fifth commencement.

In view of the many loyal friends of the College who were not graduated, it was further agreed that this celebration should not only be for alumni, but for all former students as well. And it is hoped that alumni and former students in large numbers will take advantage of this opportunity to visit again the sacred precincts of the College and campus which are soon to see great material improvement. It is the wish of the committee in charge of this celebration to have as many class reunions as possible. A representative of each class graduated since 1890 will be asked to deliver a short address in behalf of his class. And it is hereby urged that each class graduated since that date arrange a reunion with such a program of their own as they may desire.

Wednesday, June 27th, the last day of commencement has been set apart for this celebration. An interesting program is being arranged and entertainment will be provided for all who can come. A basket dinner will be served on the campus at noon.

For those who cannot attend except on that day there are early morning trains from Jackson and Vicksburg. We hope also to secure reduced rates for those who attend this reunion. Announcement will be made in due time.

Now, let all former students of the College come and spend at least a day in renewing friendships for each other and allegiance to that grand old institution, victorious over many adverse conditions, which has for more than three-quarters of a century sent out into the world a constant stream of blessed influences.

The reunion part of commencement applies of course primarily to those who have at some time attended school at Mississippi College; but we shall be glad to have all friends of the College, and those who are interested in her welfare attend all the commencement exercises from June 23, to June 27, inclusive.

Respectfully,

J. M. DAMPEER,
E. L. BAILEY,
W. F. YARBOROUGH,
M. LATIMER,
G. H. BRUNSON, Chm.
Arrangement Committee.

Difficulties of the Roman Catholic Claim.

He holds and teaches that Christ gave the Apostle Peter **primacy of authority** in establishing his church, and made him and his successors in office, the popes of Rome, sovereign over all Christians. Now consider what he must show in order to establish his claims. (I will give the substance of a lecture by Dr. Broadus).

1. He must show that Peter alone was to be the founder of Christianity. But (1) Paul says Christ's Church is built upon "the foundation of the apostles and prophets"—(Eph. 2:20). (2) In the conference at Jerusalem Peter does not act separately, or appear to be supreme. James suggests the measure adopted by the disciples—(Acts 15:1-32). (3) In Gal. 2:9, Paul mentions Peter as being one of the three pillars, and names James first, and says in vs. 11-13 that he rebuked Peter for dissimulation. Think of bishop or priest rebuking the pope to his face and "before all." (4) As to the authority of binding and loosing made to Peter, the same power is extended to all disciples in John 20:19-23, and to any church in Matthew 18:18.

2. He must also show that Peter was the vicergerent of God and the sovereign of all Christians. Unless this scripture favors that claim, the whole tone of the New Testament is against it.

(3). He must show that Peter lived and died in Rome; and that he was the head of the church in that city, of which there is no evidence at all. On the contrary, Ire-

naeus and Eusebius agree in making Linus first bishop or pastor of that church.

(4). He must show that Peter's supposed transmissible authority was actually transmitted to the leading official of the church at Rome. Of this there is no evidence but comparatively late tradition. Against it is the general history of the early churches. In Clement's Epistle to the Corinthians, the earliest post-apostolic Christian letters, the church in Rome, became located in the imperial city, does appear as influential, but there is not the slightest evidence that sovereignty, or any supremacy was claimed or accorded. Why should special office or authority be transmitted to the church official at Rome rather than at Jerusalem or Antioch? The apostle John lived many years after the death of Peter, and so according to the Roman Catholic theory this great apostle was completely subject to the bishop of Rome. Who can believe it, or allow Rome's claim?

Call to Prayer.

Our annual gathering in convention is close by. Of late these meetings have been growing in spiritual power. Let every one read God's word, meditate and pray every day for divine blessing upon all our work and worship. "Where the spirit of the Lord is there is liberty," spontaneity and joy; and there will also come light and strength and efficiency. Brethren, do not forget or neglect to be much in prayer, and when you pray, go along and live and act in the light and power of God which you have sought. Jesus said: "What things soever ye desire when ye pray, believe that ye receive and ye shall have them." Believe that God determined to give what you asked at the very time of your prayer and act in the confidence that in due season they shall surely come. There are some things which we are warranted to lay hold of immediately—forgiveness, cleansing, wisdom to find the divinely-made way out of temptation, strength for service, and inspiration in worship. When we pray for these, we should immediately lay hold of them by faith and work and worship in the confidence of their possession. God knows our wants and loves to supply them. He will keep his promise. "Be not afraid; only believe."

Important Notice.

All delegates expecting to attend the State Convention which meets in Vicksburg July 4-7 are expected to send their names to Howard L. Weeks, Vicksburg. The committee cannot promise free entertainment to those who do not send in their names.

H. L. WEEKS,
W. B. HALL,

Vicksburg.

T. J. Moore: "A good meeting at Prentiss closed last Sunday night, June 3rd. Rev. R. H. Purser did the preaching after Monday. Twenty-three additions to the church. Everybody who attended was delighted with the sweet, heart to heart preaching, and our young church was made stronger in love and for labor."

A Man That Was Never a Child—Cheated Out of His Birth Right by Sorrow, He Becomes a Man at a Bound.

By A. J. Barton.

During the meeting which I recently held at Guster, Miss., with Pastor W. A. McComb, we had a service one afternoon for the special comfort of the old and infirm, the "shut in's." The members of the church took their buggies and surries and went after those who were not able to walk. Many of the aged were present and we had a most gracious service. After the sermon I gave the opportunity for any who felt so disposed to speak. After a moment's pause, as is often the case at the beginning of such meetings, I called out Brother Ben Jacobs, one of the comparatively young men of the church and asked him to talk. His talk was so uncommonly good and appropriate and bore such a genuine message to me that I felt like sending it to the readers of the Baptist Record. If even a few of your readers should enjoy it as I have done, I shall be glad to send it to them. Brother Jacobs spoke impromptu, but at my urgent request reduced the substance of what he said to writing. I hardly know which is the more remarkable, that a brother, just a layman not much accustomed to public speaking, should make such a speech impromptu, or that he should be able to reproduce so exactly. But I beg pardon of the reader for detaining him so long with this word of introduction.

Here is the speech. Read it for yourself:

"This service today appeals to me very forcibly, indeed, for if there is anything on earth that I respect and venerate it is old age. Those of you who have noticed know that my closest friends and most intimate associates are the oldest men in this town and country. When asked a short while ago why this is, I answered, that it is because I like good company. It has ever been thus with me. When a boy at school, I associated with the older boys. I do not know how to account for this, save the fact that I was never a child. I was cheated out of that which is said to be the birthright of every immortal soul, a happy childhood. For at very tender age indeed the shadow of a great sorrow enveloped my soul and clothed it with the dignity and fellowship of manhood and I was never more a child. And, as was by nature, always appreciate those things that we never have. I suppose that having been denied a mother's love and a father's protection, has caused me to appreciate more the aged with whom I have come into contact. And when as a rule, the world bows down to age and listens with deference to its opinions.

"While the respect of the world in general must be gratifying, indeed, yet it seems to me that the respect of man's own offspring must yield the heart's greatest delight. And so, in this busy bustling age of ours, we should not allow ourselves to forget or neglect those, who, by their age and infirmities, are largely shut out of the arena of affairs. They have outlived most of the friends of their earlier days, and in many instances the children are gone, and the partner of their bosom is filling a silent grave. To many how lonely life must be! By a little thoughtful attention, how happy we make them! And it is not only a duty, but a God-given privilege for the young to cling to the old ones, cheering them and driving away their gloom with kind deeds and loving smiles.

THE BAPTIST RECORD.

"It is said that one of the greatest sermons ever preached in the South was delivered by George Truett a few months ago in Dallas, Texas, on the subject, 'Honor Thy Father and Thy Mother.' At the close of the message he appealed to all those who had loved ones living at a distance to go home and write them a letter; and it is said, that from that cosmopolitan city, whither so many had moved from the different parts of the earth, the mails went out that night freighted down with messages of love and tenderness, not only to the four corners of the nation, but to many places across the ocean. So he delivered a message in that Baptist church that day which was heard around the globe, carrying with it joy, comfort and gladness.

"To those who are now living in the sunset of life's day: It has been beautifully said by someone that no snow falls so lightly as the snow of age, yet none is so lasting, for it never melts. And, my younger friends, as you look upon these hoary heads and furrowed brows, you should remember that many of these hairs have been made gray and many of these furrows have been plowed by cares and anxieties for you and your welfare. You should remember also that the day is coming, and that quickly when you would give the world, if it were yours to give, if only you had given to these older ones that which you perhaps are neglecting to give, that which would not cost you one cent to give but would bring joy and gladness to your own lives. But it will soon be too late, for the thought that saddens my soul today is that they are passing away. Twenty-two years ago last Sunday I united with this church as stood down in the grove by the brook, and as I sat here last Sunday and thought of it and looked over the vast congregation of the faces of the older men and women who welcomed me into its fellowship, I was struck forcibly with the fact of how few of them remain. But I saw a few of them and others who have long been on the voyage of life and, who, now, according to nature, are nearing the ports of eternity and will soon be at home. Brethren, we will miss them when they are gone, for their presence at the services has been inspiration to us. As we have looked into their beaming faces it has helped us to realize the truth and beauty of the Lord's word which says: 'We know that we have passed from death unto life because we love the brethren.' The thought of this separation which is to come in their going would be a melancholy reflection indeed to us all, if we did not know that we shall never say good-bye in heaven. No, the snow of age will never melt, but, thanks be to God, it will be cast off at the gates of Paradise to be replaced by a crown of righteousness that will endure forever. I beg pardon for having consumed the time; I should not have been satisfied unless I had at least said, God bless the old."

A Correction.

I correct the statement that was in the Baptist Record that I had accepted the call to the Columbus Street Baptist Church at Waco. I declined to accept that call, because of the great opportunities before me in the present field. I feel that as pastor of the Baptist Church here, and as president of the Texas Woman's College, that I can best serve the Lord.

The friends of the school are multiplying

rapidly. And the new \$20,000 dormitory which is now under course of construction, and will be ready for occupancy Sept. 24th, will greatly add to our equipment. I rejoice in the tidal wave of Baptist prosperity which is now sweeping my native State, information of which comes to me through the Baptist Record.

GEORGE B. BUTLER.

Bryan, Texas.

Meeting at Hollandale.

Our meeting at Hollandale began Tuesday the 22nd of May, and lasted till Tuesday, the 29th. Brother S. E. Tull of Kosciusko, was with us in all the services save three.

The visible results of the meeting were six additions by baptism. Brother Tull's acceptance by the church and people in general is very gratifying. His sermons were clear, strong and forceful. In fact, Brother Tull is one of our strongest preachers. We praise God for the help he rendered us in Hollandale.

L. F. GREGORY.

A Pastor's Conference.

Would a conference of the pastors from over the State be a good thing. If it would why not we have one?

Personally, I think it would, and for some time have been thinking of suggesting the same through the paper.

The time for such a meeting would be just before the meeting of the State Convention, and thereby would save in time, and the pastors be but to little, if any additional expense in attending.

There are but few pastors who could or would not give this extra time to the work of a conference in view of the good it is possible to derive from it. If I knew it, I would not suggest or favor anything that would unduly encroach upon the time or work of the pastor. On the contrary if I can help on a movement that will prove beneficial to the pastors at large, I am in it with all my heart.

Here is my reason for suggesting this conference: There are religious topics and vital questions that would be well to consider and hear discussed. From year to year will arise questions that we will derive profit from by considering them.

Other states have found that such conferences have proved very interesting and helpful, and it seems to me that the same might be true in our own state.

Let us hear from the brethren over the State on the subject of a Pastors' Conference and if it is a step forward let us have one.

Fraternally,

L. F. GREGORY.

Amite City.

I am here this week in a meeting. The church has no pastor since Brother Bosdell left. They want to locate a man here for all time. They have a pastor's home and can pay \$800. If some young man from Mississippi feels like he would like to come here, write me at Magnolia, and I will put him in correspondence with the committee.

J. H. LANE.

Some people think that God is waiting for them to die before He can decide on the plans for Heaven.—Ram's Horn.

June 14, 1906.

B. Y. P. U.

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E. D. Solomon, Editor.

Brother A. L. O'Brian is pastor of two good unions. At Purvis the union has 45 members. T. Y. Tylant is president. They study the Christian Culture courses and get 25 copies of service.

At Magee Prof. Hester is President, and they have 28 members. Study Christian Culture Course and take 15 copies of Service.

The McComb City unions are going to have a special through car to the Encampment at Blue Mountain. We are going to beat that Winona crowd—Look out for us, we are coming.

There is much talk of doing away with the union altogether and concentrating all the forces in the Sunday School. There were some speeches made to that effect at the Chattanooga Convention.

It was learned that those who thought the union had run its course and finished its work never had a successful union in their churches.

The best of life always lies just beyond the greatest difficulties. The only objection you hear against B. Y. P. U. work is "It is hard work. That's not the question. It is needed work? If so, let's go at it. It used to be I didn't have a union because I was too lazy to work at it. How is it with you, my brother?"

Let us pray much for the Encampment. Those who cannot attend, can help by prayer. There is no success without prayer. Let us pray that young Christians may be built up and leaders developed. Pastor, here is your opportunity to make a leader for your union.

The Religious Herald says of Rev. Oscar Heywood, once pastor at West Point, this State, that for four years "his church at Waterbury, Conn., has led the State in number of baptisms, and New England in percentage of gain for three years past," and that the congregation is now building an "institutional church" to cost \$200,000.

THE BAPTIST RECORD.

Meeting of the Convention.

The "4th of July" tickets will be used this year in going and returning from the Convention, which meets in Vicksburg, July 4th, 5th and 6th, inclusive. These "4th of July" tickets are 25 cents cheaper, and many times more convenient. Ask your agent for the "4th of July" excursion tickets, pay him the money and get on the train and get off at Vicksburg—that's all.

W. P. PRICE,

Corresponding Secretary.

Signs of Promise.

I desire to thank the editor for the excellent article on State Missions as also Brother McComb for his earnest entreaty in last issue. Did you notice how blank the State Mission column in table of receipts was last week, as compared with Home Missions and Foreign Missions? This was natural under the circumstances, but if the time between this and the Convention, July 4 passes and the blanks remain unfilled—alas, alas, no no, the churches will not allow this. The time is now for filling these blanks, and if pastors will realize this the churches will come to our relief. Remember we need \$10,000 and this will not permit any postponements. Already have we waited till this last month of the year for the great bulk of money necessary to do this work. The tide of battle needs the entire body of troops to meet its exigency. To maneuver our forces so as to act simultaneously will assure the victory.

Brother, sister, let me beg you with prayer and gifts, put yourself in touch with this moving army of God's redeemed as together they march to a great victory in behalf of State Missions.

One pastor said to me, "I am working for \$500," another said, "I think our gift will equal our gift for Foreign Missions," and this means much for that church, still another said, "I want my people who have done so well as I think for the other missions, do just as well by our State Missions," and another said, "I am trying for \$50," and this will be large giving for his people.

This will show you somewhat the spirit of our people in the effort we are now making. I am hopeful and abiding in faith waiting for God and the churches.

A. V. ROWE.

Hattiesburg.

To The Baptist Record:

Our meeting at Columbia Street Church, Hattiesburg, began the 3rd Sunday in May, running ten days. We had Brother Price of Jackson with us. He preached with earnestness, power and love. The congregations increased all the time. Our membership was much benefited. We received eleven as a result of the meeting. The last day of the meeting we were very much saddened by the death of Brother and Sister A. A. Montague's brightest little girl.

We remember Brother Price very gratefully, and give thanks to God for his work of grace among us.

Truly,

M. J. DERRICK.

It might endanger the existence of the cold-storage church if the Spirit of fire entered there.—Ram's Horn.

3.

Towser's Way.

"The poor dog is tired out," said Mary, as the wagon drove into the yard, and Towser, covered with the dust of the road, dropped lolling and panting upon the grass.

"Tisn't the journey he had to take that's tired him," laughed the farmer. "He's used himself up by zigzagging from one side of the road to the other and tendin' to everything that didn't concern him. He couldn't pass a gate without runnin' through it to see what was on the other side, nor see a hen anywhere along the road without feeling called upon to chase her. Every dog that barked started him to barkin' and everything that moved took him out of his way to find out what it was and where it was goin'. No wonder he's tired! But you'll find plenty of human bein's that are traveling their lives through in just the same way. They ain't satisfied with the road marked out for them but watch their neighbor's goin's and doin's, and take charge of no end of things that they can't either help or hinder. They're like old Towser; it wears 'em out. If they'd follow straight after the Master and not invent so many extra cares for themselves, the road wouldn't be nigh so long nor hard."—Watchman.

The Meaning of Consecration.

There is an old Dutch picture of a little child, dropping a cherished toy from its hands; and at first sight, its action seems unintelligible, until, at the corner of the picture, the eye is attracted to a white dove winging its flight toward the emptied outstretched hands. Similarly we are prepared to forego a good deal when once we catch sight of the spiritual acquisitions which beckon to us. And this is the true way to reach consecration and surrender. Do not ever dwell on the giving up side, but on the receiving side. Keep in mind the old Hebrew word for consecration, to fill the hand.—Selected.

Blossoming of the Soul.

When the lofty palm tree of Teilan puts forth its flowers, the sheath bursts with a report that shakes the forest; but thousands of other flowers of equal beauty open in the morning, and the very dew drops hear no sound; even so many souls do blossom in mercy, and the world hears neither whirlwind nor tempest.—Selected.

If You Would Know God.

"Jesus is as much needed by humanity today as when he lived on the earth," writes Bishop John H. Vincent. "Men now crave light, wisdom, love, consolation, healing, pardon, peace and power. This craving can be satisfied in only one way: by the revelation of good to the soul. The fullest revelation is made in Jesus Christ. He is the 'voice' of God to men. He is the 'face' of God. Through him is the glory of God revealed. Therefore today, as in the long-ago yesterday of history, men who would know the Father must find Jesus and come unto Him."—Selected.

Dr. Sproles' preparation of the Sunday School lesson in our last issue was, according to our judgment, one of the very best that has appeared. Our Sunday School in First Baptist Church, Jackson, used his preparation; and all were delighted with it. If you have not carefully examined it, turn back to our last issue, and do so. It will richly repay you. Dr. Sproles is one of the very best teachers in the land.

The Baptist Record.

PUBLISHED EVERY THURSDAY

—BY THE—

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T. J. BAILEY, EDITOR AND MANAGER.

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When your time is out, if you do not wish paper continued, drop us a card. It is expected that all arrears will be paid up before ordering paper stopped.

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The Confessed Lord and His Confessed Disciple. II.

"Upon this rock." On what foundation did Christ say he would build his church? Dr. Broadus says that "as Peter means rock," the natural interpretation is that "upon this rock" means upon thee. We should not allow ourselves to be biased by the perversion of these words in the support of an evidently unscriptural doctrine, that Christ meant to give Peter supremacy over the other apostles, to make him sovereign over all Christians.

Peter proclaimed Christ as the chief corner stone of his church 1 Pet. 2:4-6). Paul recognized Peter as a pillar in the church with the apostles (Gal. 2:9), and regarded them all as foundation stones with Christ as the chief corner stone (Eph. 2:20). Some think that Jesus meant thou art Peter, petros, a fragment of stone broken off, but on this rock *petra*, a massive stone pointing to himself, I will build my church. This would be a confusion of images, making Christ both builder and foundation. Besides in 1 Peter 2:5-8 Jesus himself is called *Lithos*, a stone. Moreover Jesus said that he would give "the keys of the kingdom of heaven" to him whom he called "this rock," which implies that the "rock" is a person, and some other than himself.

That the rock is one who can carry the keys and open and close, bind and loose, is inconsistent with the claim that by "rock" Jesus meant the confession of the Messiahship and Deity of Jesus which Peter made. It is difficult to see how Christ could build his church on an idea, a confession of faith. We need not resort to desperate expedients in meeting the claims of Roman Catholics.

Assuming then, that our Lord called Peter the "rock," there are three interpretations which claim attention. (1). One is that of the Roman church that our Lord gave the Apostle Peter primacy of authority, made him his own viceroy, and sovereign over all Christians, and that this apostle transmitted his authority to his successors in office, the popes of Rome down to Pius X. of this day, so that the voice of each pope when he speaks *Ex Cathedra*, of-

ficially, is not the voice of Peter, but that of Christ himself. For examination of this claim see other articles to follow. It is sufficient here to say the Holy Spirit of inspiration associates other apostles and the prophets with this apostle as the foundation of his church—(Eph. 2:20; 1 Pet. 2:4-8; Rev. 21:14).

(2). Some Baptists, and many Protestants, while holding that Christ referred to Peter personally, yet teach that he meant to give him primacy of influence, and not primacy of authority. This theory has many devout and wise advocates, and is quite plausible. Peter seems to have been leader among the apostles, as his name stands at the head in each of the four lists—(Matt. 10:2). He receives special revelations and took special action in the admission of Gentiles into the kingdom (Acts 10:9-48; 11:17; 15:7). Peter was leader in the great work at the first Pentecost—(Acts 2:14). It was he who contended that Gentiles might become Christians directly without passing through Judaism—(Acts 10:44-47; 15:4-11). In all this there is nothing like supremacy. The apostle is only first in influence. These facts do sustain the theory, that the apostle Peter was first in influence among the apostles in the establishment of Christ's kingdom; but I question whether there is promise of such leadership in the Scripture under consideration.

(3). Others hold and teach that by this rock Jesus referred to Peter as the representative of the new character created by the personal acceptance and confession of the Messiahship and Deity of Jesus supernaturally revealed. Read our Lord's words carefully. "But ye, whom say ye that I am!" and not, "But thou, whom sayest thou that I am?" Simon Peter answered (for the whole band) and said, "Thou art the Christ the Son of the living God." And Jesus answered and said unto him, "Blessed art thou Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock," (this character into which thou hast entered under supernatural revelation through the conviction of my Deity and Messiahship). "I will build my church." The idea is that Christ's Church is built upon, composed of, such renewed persons, and therefore can never perish of itself or be destroyed. I can see that. It is plain to me. The apostle is speaking for all the disciples. Matthew Henry calls him foreman of the grand jury.

The comments of Dr. Wayland Hoyt are illuminative: "O Peter, the question as to who I really am has tested thee, and thou art true thou hast become a man, now changed in character; thou hast been but Simon, son of Jonas, the simple, fleshly man; but taught by my Father in heaven, thou hast by faith personally received the tremendous and transforming truth that I am Messiah, thy Saviour, thy Lord; and now because of this relation in which thou standest to this illustrious truth, thou art no longer the simple fleshly man, Simon, son of Jonas, thou hast become Peter—a rock—a spiritual man; not thine old, sinful, swaying, impulsive self; but another, new and better self; and upon this rock—that is to say, upon this rock of such changed character as thou hast now become—I will build my church and the gates of Hell shall not prevail against it." I believe this to be the correct interpretation. Jesus built, is now building, his church, not on rock like Peter,

nor on his rock-like confession, but on his rock-like character wherever found.

"The Gates of Hell." The word hell is a translation of "hades," and means the realm of the dead, the abode of the departed. And the meaning seems to be, the gates of death shall not swallow up Christ's church. Or the phrase may be a metaphor for the powers of destruction, and then the meaning would be, the power of Hades shall not be too strong for my church. They have prevailed against local churches, but they cannot prevail against my spiritual kingdom, for it is built upon, is composed of, redeemed men and women of rock-like character. Such a church knows no decay and cannot be swallowed up or destroyed.

"I will give unto thee the keys of the kingdom." Keys are a symbol of authority to forbid or allow, to bind or to loose. Jesus did not promise Peter the keys of heaven, (all such thought comes from Irish jokes); nor the keys of the church on earth, or the ecclesiastical "power of the keys," claimed by Roman Pontiffs but the keys of God's spiritual kingdom.

Whatever authority is included the same is extended to all the disciples to whom he appeared behind closed doors after his resurrection—(John 20:19-23), and to the action of any church (Matt. 18:15-18). Our Lord declares that whatever Peter should bind or loose would be sanctioned in heaven. Peter spoke in behalf of all the apostles, and the same was true of all of them. The apostles would retain or forgive sins by declaring the conditions of admission into Christ's church, and by their inspired power of discerning character—(Acts 5:3; 8:21; 13:10). In John 20:19-23 this power of remitting and retaining of sins is promised to all "disciples" unto whom Jesus gave the Holy Spirit. His messengers now, delivering his inspired word, speak with authority and declare on what conditions sins will be forgiven. Their power is declarative and not magisterial. It is the inspired truth which forbids and allows, retains and remits. The messenger today simply declares the divine conditions of remission and retention.

The New Store's Bright Future.

Possibly no business house ever opened in Jackson which enjoyed such a liberal patronage of the trading public from the very beginning as the new store opened by the T. McClelland Hardware Co., on South State street in the building previously occupied by the Jones-Kemington Dry Goods Company. While this new store is hardly a month old it is having a good share of the business coming to Jackson, and the way people go there to trade is evidence of itself that the public is going to share liberally their business with this young establishment.

No firm in Mississippi is more generally known than the T. McClelland Hardware Company. During the many years experience of this house its greatest desire has been to give their customers the best of everything. They believe the house that can give the best goods at the most reasonable prices is the one that will get the Biz, and with this aim in view they buy their goods in large quantities, from the right people and at the lowest possible prices. They not only buy in large quantities, but they get the best goods that the market affords. The great volume of mail orders they receive together with the large and growing patron-

June 14, 1906.

June 14, 1906.

age they get from the city and surrounding country should be taken as conclusive evidence that this house is held in very high esteem by the public generally.

If you fail to visit THE NEW STORE, it will be your own fault, and no doubt your loss. A general invitation is extended to all to pay them a visit, as they have some great bargains to offer, no doubt you will sustain a loss if you do not go. They will gladly welcome all city and country visitors and anybody wishing to purchase anything in the hardware line. They have the goods, the best and plenty of them.

Present Needs of the Orphanage.

We are informed by Brother Carter that remittances have been quite light for several weeks, and that all funds are about exhausted in feeding and caring for the children. We feel that all that is necessary, is for the churches and Sunday Schools to know this fact. Our orphanage ought not to be allowed to come under the necessity of borrowing money. If our churches and Sunday Schools will push up a little and be quick about it, Brother Carter will be saved the embarrassment and expense of borrowing. If they do not, he will be forced to borrow. Which shall it be? A little extra help from our people will tide the Orphanage over the summer months to the associational season, when help will be given.

Brother W. B. Holcomb is having a great meeting this week. His son, Luther, just back from the Seminary, is doing the preaching. His family are in the pastor's home, built this year, and is worth \$1,250.

W. H. Boone: "We are in the midst of a fine meeting at McHenry. Brother M. O. Patterson is doing the preaching. The spirit of God is with us, and God is honoring the Word preached by his servant in so much power. We began last Wednesday night, the 6th of June. Will continue through next Sunday. We ask the prayers of God's people."

During the month of May Brother W. A. Hewitt delivered the Commencement address for the Mars Hill High School, preached the sermon for the Lena Collegiate Institute, and delivered the Baccalaureate Address for Franklin Academy, Columbus. The last named institution graduated 51 young men and young women. Brother Hewitt will spend the summer studying in the University of Chicago. He has been there before and knows its value.

Brother Cohron, writes from Texas: "I have just closed a great meeting with my church. We had forty-nine additions—one household-baptism."

"The last two weeks of the meeting I had my nephew, Rev. E. C. Ely with me; he is a great preacher and a number-one evangelist. In Mississippi I baptized him when he was eleven years old."

"I thank God and take courage."

Capt. and Mrs. W. T. Ratliff of Raymond, Miss., are approaching the fiftieth anniversary of their marriage, and the "Golden Wedding" will be celebrated at their home on the 18th instant. No formal invitations will be issued, but Captain and Mrs. Ratliff will be at home June 18th, 4 to 7 p. m., to any and all friends who are to add their congratulations and good wishes to this eventful occasion.

THE BAPTIST RECORD.

Batesville.

Possibly some of your readers may be interested in a short report of what was, in some particulars, a large meeting held with the Batesville Church on Friday, June 8th. It was in the esteem of the writer, large, because of the men who were present and participating; Brethren Lomax, Rockett, Lee, Hargis, Gordon and that matchless worker, Landrum Leavell, and a goodly number of "bench members."

Pursuant to authority of resolution adopted at last meeting of the Oxford Association, Brother L. P. Leavell, chairman of Associational Sunday School Board, called a "General Council" of Pastors, Sunday School Superintendents and workers, and nine churches of the western portion of the Association were well represented. After a general discussion of the Sunday School situation, and a hearty interchange of plans and needs of the churches as shown by the map of the Association, the following recommendations were adopted:

1. That the churches of the Association be arranged into groups for convenience of more thorough organization, appointing in each district one worker, who shall co-operate with Associational Board in pushing the work into every church, specially urging the securing of an annual report to Association from every church. Workers and groups as follows:

Eld. W. I. Hargis for Churches—Oxford, Clear Creek, Yellow Leaf, Pilgrim's Rest, Concord, Yoekena and Union.

Brother A. E. Jennings for Water Valley, Shady Grove, Paris, New Hope, Bethel, Big Springs, Mt. Gilead and New Liberty.

Brother D. C. Perkins for Central, Bethany, Mt. Pisgah, Pope, Courtland, Tocowa, Liberty Hill, Good Hope, Antioch and Batesville.

2. That each pastor and superintendent early organize in his Church a "Home Department," especially urging same in churches that have no schools.

3rd. That the Normal Studies of the U. S. Board be introduced into each School, put into the hands of each officer, teacher and especially young Christians, who should one day be officers, teachers and Sunday School workers.

The spirit of the meeting was refreshing.

Humbly,

D. C. PERKINS.

The above map will be furnished upon application with 4 cents postage, by Brother L. P. Leavell, Oxford, Miss.

Joel H. Lane Holds Good Meeting at Amite, La.

Brother Lane came to us June 3rd and found the church in a cold and somewhat disorganized condition. After consultation with some of the more concerned ones, it was decided that what was needed was teaching. Instruction in the way of righteousness. It was thought that, in order that those that "were being saved" might be asked to join the church without a blush of shame mantling the face of the solicitor, the church bought to have somewhat the appearance of "The Bride," as she is described in the Word of God.

As a result of these views and feelings, Brother Lane undertook to feed us on the doctrines of God's wonderful saving grace.

This he did most successfully to the edification of all the saints. The meeting closed

5.

last night against much protest, all hands wanting Brother Lane to continue. This he would have done but for another meeting arranged to begin today.

Brother Lane is a sound preacher, and sane and safe leader.

He will do any company of Christians great good. He is not after reporting members, but is seeking to glorify God in the preaching of His Word.

May the Lord bless him, come again, Brother Lane.

Of course this unique meeting held in Amite does not argue that conditions here are worse than anywhere else. It simply means that in some places there is recognition of the fact that there has been a turning away from the old paths and that an honest effort is being made to get back in them.

Only once was an opportunity given for the reception of members during the whole meeting.

The seed sown will bear fruit later. We held a short conference and appointed a pulpit committee. So we expect to have a pastor soon.

Pray for us. Success to the Baptist Record.

J. U. VINING.

Amite, La., June 11, 1906.

State Missions.

The ring of the Record last week on State Missions did my soul good. Doubtless it is but an evidence of the great campaign that is on all over the State for this cause. There is no cause that is of greater importance just now. The question of Baptist leadership of the religious forces of the State is to be settled in the next few years. The key to the situation is our State Mission work. The Baptists are sleeping on their rights if they do not have a church in every town and hamlet especially in South Mississippi, which is opening up so fast and has long been a Baptist stronghold.

The writer recently heard a Methodist pastor declare that the Delta was theirs by right of previous possession and he could not help thinking there was much truth in the declaration. However, when we consider that not more than half this section is yet open, the question comes, have not Baptists something to say and to do in future possessions I trust in the short time before the coming Convention Home Missions shall have first place in our thoughts in our prayers and in our giving.

Fraternally,

E. T. MOBBERLY.

Leland, Miss.

Revival Meeting.

I have just returned from Caner where I assisted Rev. L. G. Varnado in a meeting. We had a gracious meeting. Church had seven members at the beginning of the meeting. Had 39 additions to the church and increased the subscription to build a new church to about \$1,200. Church is now in good condition and will soon have preaching two Sundays per month.

Brother Varnado is one of the widest awake pastors in these parts.

My home was with Brother Smith and family.

To God be all the glory.

Fraternally,

JNO. P. CULPEPPER.

Poplarville, Miss.

SUNDAY SCHOOL LESSON.

June 17.

The Transfiguration.

Luke 9:29-36.

Memor Text—“This is my beloved Son: hear him.”

How long after the last lesson did the events of this one occur? (Luke 9:28), Matthew (17:1) and Mark (9:2). “Say after six days,” how explain the difference? Luke includes the days of the announcement of the event. Into what mountain did Jesus go? Probably Mt. Hermon about 25 miles north of the Sea of Galilee. Why did Jesus go up into the mountain? Luke 9:28).

1. The Transfigured Lord.—Verse 29.

What occurred to Jesus while he was praying? He was transfigured before his disciples. What does transfigure mean? Transform, change of outward appearance. The shining of the garments seem to have come from Jesus' personal transfiguration. This was the brightest manifestation of his divine glory ever given to men. The scene must have been brilliant and impressive beyond all description. It is said that seen at a distance through the clear atmosphere with snow on its summit and stretching in long lines down its declivities, this mountain glows and sparkles under the rays of the sun as if robed in a vesture of silver.

2. The Heavenly Visitants.—Vs. 30, 31.

Who came with Jesus to the mount of transfiguration? (vs. 30). How did they appear? (v. 31). That is, in the heavenly glory which they shared with Jesus? Of all the blessed dead, why were these two probably chosen to see his glory on earth? Origen says their presence was a “symbol that Moses, the Law, and Elias, the Prophets are become one, and united with Jesus, the Gospel.” About what did they talk with Jesus? (v. 31). Decease means exodus, that is, departure. An apostle uses the same word in speaking of his departure from the world (1 Pet. 1:17). They were conversing about the coming death of Jesus on the cross. That was a subject of interest in heaven, at least to these two men, and this was the glory of Jesus. (Gal 6:14).

Was not this transfiguration a great help to Jesus? It seems to have had a purpose for him, and was not only a manifestation to his disciples. How could it help him? He was perfect man as well as true God. Angels ministered unto him after his temptation (Matt. 4:11). He had just told his disciples of his coming agony and death. (Matt. 16:21). Moses and Elias talked with him about it. From this time on he walked in the shadow of the cross. As a man he needed the encouragement and strength which came from this sublime change. He was in prayer, which to him was communion with the Father. He was lifted up into the being of God. Humanity was completely enveloped in divinity. The divine shone out from his person and gave his raiment a glow of divine glory. The presence of Moses and Elias told of the conquered grave. From that time his one thought was to finish his work on earth and ascend to the skies for its completion. He seemed to hasten to the cross.

3. The Earthly Witnesses.—V. 28.

Who were Jesus' earthly witnesses of his glory? Did they see Moses and Elias? (vs. 32). Probably Jesus made them known. Of all the twelve why did Jesus take these

three disciples with him? Probably because they had a deeper insight into his nature than the others. Probably to fit them for the great work which they did. Probably to prepare them for the great suffering which they were to endure; Peter was crucified, James beheaded, and it is said that John was thrown into a caldron of boiling oil. Why did the disciples need special help and just at this time? Jesus had just told them of his coming agony and death. It was hard for a Jew to accept the suffering Jesus as the promised Messiah, and to believe that the king who should die could bring expected deliverance. He was of lowly origin. He was a man of sorrows and acquainted with grief. His teachings seemed to be opposed to that of the religious guides. How could a suffering and dying Messiah deliver from the bondage of enemies? If he submit, how could he help others?

In what four ways was the needed help given? (1). The presence and conversation of Moses and Elias put beyond all question that the Messiah's suffering and death were in accord with their teachings. (2). The glory of Jesus' transfigured person impressed upon them the reality of his divinity. (3). The commending voice of God was of great help. This one who has revealed himself as the suffering, dying Messiah is my beloved son; hear him: do not look to Moses and Elias for further instruction. (4). They had a glimpse of the glory of the redeemed in heaven. Did this experience make an abiding impression? Read John 1:14; 2 Peter 1:16-18. What did they see and hear as they were awaking? (vs. 32, 35). As Moses and Elias were departing, what did Peter propose? (v. 33). Had Elijah really come back to Palestine? (Teachers should explain Matt. 17:10-13). What did the voice from the cloud say? (v. 36). Why did he do this? (Mark 9:9, 10). This vision could not be fully understood until Jesus' resurrection. The three did not perfectly understand what had taken place.

There Are Many Lessons for Us.

What are some of them? (1). While Jesus prayed he was transfigured. In communion with God we get our brightest manifestations. (2). Our Lord gives more intimate communion to some than to others. Why? Because they are more deeply in sympathy with him; and then not for their pleasure merely, but to prepare them for some great work or suffering which he has appointed them. (3). Jesus' teaching as to the sanction and authority of God. God gave no instruction at this time. He said: “This is my beloved Son: hear him.” (4). There is an intelligent and conscious existence beyond the grave. Moses and Elias had passed from this life and they returned in the glory which Jesus and they had in the heavenly world. The disciples saw and knew them. How, we are not told; we only know the fact.

If you were not a Baptist what would you be? Catholic, Episcopalian, Methodist, Presbyterian, Disciple—what? Well, it seems to us that if we were not a Baptist we would be a Baptist—and we would not lose much time about it, either.—Baptist and Reflector.

Because in those things in which Baptists differ from these brethren Baptists do like the New Testament reads.

It is not necessary to be irreverent in order to be reasonable.—Ram's Horn.

Dr. Campbell on Baptism.

Rev. R. J. Campbell, D. D., the successor of Joseph Parker, City Temple, London, has delivered a remarkable sermon for a Congregationalist, on Baptists. We clip some of its passages:

“Text—Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God.—John 3:5.

“Nicodemus is a historical figure, he emerges again, as we see, towards the end of the Gospel. Evidently he was later an attached follower of Jesus, one who dared and ran risks for his name. Well now, the principal value of Nicodemus in the evangelic record is just that this conversation is set forth as having been held between Jesus and him. This means that Nicodemus must have related it. We have not simply here what the writer thinks may have been the words of Jesus on a public occasion, and reported by him in some general sense. No, no; we have point by point, fact by fact, what Jesus meant to teach to this intelligent and highly trained ruler of the Jews. That being so, the words of our text have a significance which we cannot venture to ignore, and history has vindicated the wisdom of the biographer in attaching so much importance to the principle which it has declared.

“In the history of Protestant Christendom the body who, in my opinion, have made the finest stand and the most faithful witness for the principle have been the Baptists. They have conserved the right even in its most literal sense, and yet have insisted from the first upon its true spiritual significance. I may remark, further, that you and I are Baptists in everything but the water. The protest made by the Baptists at the Reformation was against the inclusion in the church of any but those who knew what they were doing, when they named the name of Jesus. By the simple ceremony of baptism wherein they imitated and obeyed their Lord, they said to the world, ‘Henceforth I am on the side of Christ.’ They did not attach to this ordinance any magical significance.

“Christians adopted this ceremony on the authority of Jesus himself. It was symbolic, and Nicodemus understood the symbolism pretty well—the water was simply language, and it told something in the presence of those who looked on while the disciples underwent the rite. For instance, the words in which I am presenting to you these thoughts of mine are nothing more and nothing less than symbols. I might have conveyed a good deal of my meaning without words at all if I had used pictures instead of terms such as have been employed. In this church and all around it you will see pictures expressive of moral and spiritual facts and experiences which are of importance to us. By this memorial window, for instance, erected to your late minister, you are telling not only yourselves, but all who enter here to worship, that you consider Dr. Parker to have been a great father in God, one sent, a truly endowed apostle, mighty in the Scriptures, a pastor and a friend. You have done it by painting a figure of the apostle Paul and writing underneath it some of the words of the church from which Paul departed to his death: ‘Sorrowing most of all that they should see his face no more.’ What is this but a symbol of the deep and real experience of your heart? That window, in a manner of speaking is a sacrament; it stands for something, something better and nobler than ordinary language, something that is wound into the experience of hun-

dreds here this morning. Such a symbol again is the use of the ring in marriage. Would marriage be valid without the ring? Assuredly; but when a woman wears a ring she calls attention of the world that she is a wife.

“The importance which I would attach to baptism by water as a symbol of a change of heart is just this: For nineteen centuries in the history of the world by this simple ceremony men have proclaimed themselves disciples of Jesus Christ. They might have employed other symbols, some other language than this, but this, because of very venerableness and because Jesus used it himself, has rightly been held to be of the greatest importance. I do not wish any Congregationalists present to feel that to the rite merely as the rite I attribute very much importance, because I do not; but there has never been in my judgment or experience a more impressive sight than that of young men and women in the Baptist communion coming forward in order that, in imitation of their Master, they might say to the world, ‘Henceforth, as far as my power will enable me to do, I have done with sin and I live to God.’ It is no confession of weakness for me to say that ere now I have gone to a Baptist ceremony of that kind simply to see and to be impressed by the stand which was made so emphatic and so unmistakably clear before the gaze of mankind. These men and these women are following their Master through the water, symbolizing thereby their change of attitude to the world and to God. It is only language, but it is a venerable and emphatic language, wherein a man puts on Christ and puts off sin.

“Let me show you now, something of the present day value of it. John Bright belonged, as you are all aware, to the Society of Friends, and the Society of Friends have shared with the Baptists in Christian history this great distinction—that neither of these two great bodies have ever persecuted for opinion, though both have suffered for it. No more loyal and faithful witness to spiritual truth was ever made than has been made by the followers of George Fox in the history of our beloved land and in the United States of America.”—Argus.

THE HOME.

A Boy's Religion.

If a boy is a lover of the Lord Jesus Christ, though he cannot lead a prayer meeting or be a church officer or a preacher, he can be a godly boy in a boy's way, and in a boy's place. He need not cease to be a boy because he is a Christian. He ought to run, jump, climb and yell like a real boy. But in all he ought to be free from vulgarity and profanity. He ought not to use tobacco in any form, and should have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful and generous. He ought to take the part of small boys against larger ones. He ought to discourage fighting. He ought to refuse to be a party to mischief, to persecution or deceit. And, above all things, he ought now and then to show his colors. He should not always be interrupting a game to say that he is a Christian, but he ought not be ashamed to say that he refuses to do something because he fears God or is a Christian. He ought to take part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for things of God he feels the deepest reverence.—Selected.

Help to Mothers.

Long, long before Jesus was born in Bethlehem, Isaiah, one of God's prophets, told about his coming. He did not tell just where Jesus would be born, as Micah, another prophet, did (Mic. 5:2; Matt. 2:16); but he told what sort of a Person he would be, and where he would live and teach most of his life.

When Isaiah made this prophecy the Jews at Jerusalem had almost forgotten God. Many of them were worshipping idols. The gates of the Temple at Jerusalem had been closed. Ahaz, the wickedest king the Jews ever had was on the throne. And God was punishing his people for their sins by letting the Assyrians come into the country to make war upon them. They killed a great many people, and carried off their property. So it was a sad time with the people of Judah.

Right in the midst of all this trouble Isaiah told the people that a brighter day was coming. “The people that walk in darkness,” he said, “have seen a great light.” We know that he meant Jesus, because John says of Jesus in his Gospel: “In him was life; and the life was the light of men. And the light shines in darkness.” John also says that Jesus is “the true light, which lights every man that comes into the world.”

Wasn't it wonderful that nearly 800 years before Jesus was born in Bethlehem, Isaiah should be able to tell his people about it? He could do this because God told him what to say.

It must have made some of them, at least, very glad to hear that such a child was going to be born. And we are glad, too, that Jesus was really born, and that we can celebrate his birthday every year. How sad a world this would be if there were no Christ and no Christmas Day!—Examiner.

A Fearful Indictment.

During one of Mr. Grogan's masterly addresses, recently, he made the following fearful arraignment of our nation's shame, curse and crime:

Oh, for a master mind to prepare an indictment against this heaven-daring crime! I charge it with crimes the most revolting that ever blackened the page of history.

(1). That it has stripped its victim of broadcloth, taken the glow of health from the cheek, the light of life from the eye, strength from the limbs, vitality from blood, hope from the soul and made the tongue to curse, lie and blaspheme its Maker.

(2). It has made a tyrant and demon of husband and father, and the woman of angelic loveliness a fiend of brutish incarnation and a loathing in society.

(3). It has hurled from the shining altitudes of intellectual greatness and moral worth some of earth's brightest intellects. Orators, whose “thoughts breathed and words burned,” it has forever silenced. Poets, hearts pregnant with celestial fire it has quenched in death; and the genius of all that is great it has plunged into the darkness of perpetual night.

(4). It has smitten the man of muscular strength and left him a bleared, blighted, shapeless mass of physical, intellectual and moral deformity, obliterating the last visible imprint of divinity.

(5). With relentless grasp it has dragged the children it has made orphans from the sacred precincts and all endearing associations of home, “sweet home,” and driven them naked and hungry, in paths of vice to ruin.

(6). It has taken acres by the thousands and given not a burial place in death.

(7). It tramples on the principles of morality, mocks at the pleadings of mercy, and, with brazen front heavenward, defies justice, law and government.

(8). It stifles the voice of conscience, blinds the judgment, paralyzes the moral sensibilities, hardens the heart, nerves the arms to deeds of violence, breaks the ties of friendship, blasts human happiness, and in its hellish glee laughs at the ruin it has wrought.

(9). It has a fecundity of moral and political wrong, waging relentless war upon the peace of whole communities, the prosperity of our people, and the perpetuity of our civil and religious liberty—the mightiest foe with which the church of our Lord Jesus Christ has to contend; a power that rolls upon our land at every rising of God's sun, a mountain weight of crime and guilt which the mind of man or angel can compute.

(10). It contravenes divine law; is in direct conflict with the avowed principles underlying the constitution of our country, that guarantees to every citizen the prerogative of “life, liberty and the pursuit of happiness.”—Biblical Recorder.

HOME AND HOUSE-HOLD.

Health and Hygiene.

There would be fewer delicate wives and mother's throughout our country if we only understood the laws of sanitation and hygiene. Our sister house-keepers need to study about such laws. It is every woman's duty to preserve and to keep alive the good health and strength which makes her present dower and not let it slip out of her reach by neglect. With good health comes that buoyancy of spirit, elasticity of step, and brightness of eye which is the very acme of all real beauty. Cleanliness and ventilation are necessities in every home. A healthy cellar need be considered. No doubt that much of our dreaded malaria is the result of impure cellars. One trouble with most of them, they are not aired enough. The young beginner in home-keeping has much to learn about sanitation and hygiene. You must watch the water pipes and the bath room and the kitchen sink. One of the safest disinfectants is borax. Just make a strong solution of it and flush your kitchen sink out daily or twice a day with it. Then sprinkle dry powdered borax around your cellar shelves, floor, etc. Carbolic acid and copperas and ammonia are all good, but they are rank poison and do harm, while the other kills germs and is safe. I write to help my sister housewives.

SARA H. HENTON.

On Guard.

By Frank Walcott Hunt, in Ram's Horn.
Keep watch, brave soldier, up and down
The ramparts of endeavor;
The honest folk of Conscience Town
Believe and trust you ever;
And may no vigil seem too hard
Where a brave sentinel keeps guard.

Keep watch, brave soldier, all day long,
In any sort of weather;
And see! There's nothing like a song
To keep one's wits together.
And nothing like high thoughts in view
To make time pass quickly, too.

Keep watch, brave soldier-lad within—
For foes are always prying;
Around the strongholds they would win
Sometimes without half trying;
Stand faithful guard, and keep the way
That leads to Conscience Town today.

Bible Evangelistic Conference.

We announced some weeks ago that we were arranging for a great Bible Evangelistic Conference at Blue Mountain, Miss., July 31st to August 9th, in connection with the Mississippi B. Y. P. U. Encampment. The arrangements are now almost completed. The program for the B. Y. P. U. Encampment is a most splendid one; doubtless a better one has never been prepared for an encampment. We feel confident that a larger list of as strong, able lecturers has never before been arranged for a Bible Conference.

Probably never before was such a ten days' opportunity offered the people of the South as this Bible Evangelistic Conference and B. Y. P. U. Encampment will afford.

Consider this partial list of speakers:

A. C. Dixon, of Boston, Mass.
J. H. Carroll, of Texas.
T. Eaton, of Kentucky.
L. P. Hunt, of Louisville, Ky.
Geo. B. Eager, of the Southern Baptist Theological Seminary.
J. H. Dew, Evangelist of Missouri.
Geo. W. Sheafor, Evangelist of Kansas.
Austin Crouch, of Birmingham, Ala.
W. B. Kendall, of Texas.
B. D. Gray, of the Home Mission Board.
R. J. Willingham, of the Foreign Mission Board.
L. P. Leavell, of the Sunday School Board.
B. W. Spilman, of the Sunday School Board.
H. L. Winborne, of Arkansas.
P. T. Hale, President of South-Western University of Tennessee.
W. T. Lowrey, President of Mississippi College, and others.
It is notable that the great Bible teacher and Pastor-Evangelist, Joshua Gravett, of Denver, Colorado, will also be in the Bible Evangelistic Conference and speak daily.
Board can be had at Blue Mountain at from fifty cents to one dollar a day, or arrangements can be made for camping. Address President B. G. Lowrey, of Blue Mountain Female College.

B. G. LOWREY,
T. T. MARTIN,
Committee.

Blue Mountain, Miss.

Note—Since the above was prepared for publication, it has been definitely arranged for Pastor-Evangelist Joshua Gravett, of Colorado, to be with us.

Let the brethren remember that this is to be an Evangelistic Conference; the keynote will be soul-winning; hence, every pastor, Pastor-Evangelist, Evangelist, Sunday School teacher and B. Y. P. U. worker who can possibly do so, should arrange to be at this great gathering.

Railroad rates will be published later.

T. T. MARTIN.

Evangelism.

Nothing has our Southern Baptist Convention inaugurated which has been more in accord with the view and feelings of the writer than the recent inauguration of evangelistic work through our Home Mission Board. It's the great need today and if our Board could command the services of one hundred able evangelists for work among the multitudes of people in our Southern country and the means for their support, such would be the result of their work that it would astonish the most sanguine. It's God's

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Full instructions in the "Royal Baker and Pastry Cook" book for making all kinds of bread, biscuit and cake with Royal Baking Powder. Gratis to any address.

ROYAL BAKING POWDER CO., NEW YORK.

plan for reaching the lost with his gospel, and he endows men for that special purpose. I rejoice at the prospect.

In Our Own State.

The writer has had it in mind for a long time that no greater or better work can our Convention Board inaugurate than the employment of several gifted soul winners, and with instructions to go out not to strong churches that are able to pay for such services, but to weak churches in communities that have prospect for enlargement, and into high-ways and by-ways and hedges, and so reach the multitudes of the lost. I humbly trust that our State Convention when in session at Vicksburg, will consider this, to the mind of the writer, the greatest question now confronting us. To narrow the question to the limits of the territory of extreme South Mississippi, it is the one of all other means most needed now, and which engaged the minds of the brotherhood of the Gulf Coast Association at its recent session at Handsboro. I am thoroughly convinced that our well-fed churches and which have grown fat on the bread of life could well afford to do with less preaching and send their pastors into destitute fields of this country—O for an awakening of the hosts of the Lord our God and a going forth in search of the lost as never before.

I notice that the Salvation Army contemplates sending out their ministers in greater numbers and in establishing missions in a number of cities in our state, Gulfport included, God bless their effort to reach the poor, needy and lost souls of men and women and lift them up and bring them to Jesus, the sinners' Saviour.

O. D. BOWEN.
Handsboro, Miss., June 6, 1906.

Professor Hugh Godwin Noffsinger of the Franklin Military Academy, Virginia, has been secured as principal of the Academy of the Southwestern Baptist University for next session. Prof. Noffsinger is an A. M., of Richmond College, and will take a special course this summer. Besides being a finished scholar and splendid teacher, Prof. Noffsinger is a thorough-going Baptist. The institution is to be congratulated upon hav-

ing such eminent teacher and disciplinarian at the head of this important department.

A Meeting.

On Friday, June 8th—as per call by the chairman of the Executive Board of the Oxford Association, a meeting of said "associational board" was had at Batesville; and though there was only a small attendance of the members, on account of press of home work and lack of interest, possibly—the spirit of the meeting was good—A soulful letter was read from our dear, over-worked Brother Rowe—showing that "The State Board had aided in our bounds as follows: Pope and Tocawa"—on pastor's salary, \$85; at Paris and Gilead, \$80 and New Liberty, \$25. Other points had been considered, but as yet no aid has been arranged. There was one thing apparent and much needed and that was for our people to "know and realize that there are needs—and that they can if they will only do it, greatly help. Brother Rowe's letter, urged us all TO HELP FOR THE NEXT MONTH IN STATE MISSIONS. Brother, what do you know about the needs?

NOWTHEN.

Sacrifice is the measure of service.—
Ram's Horn.

God never demands the impossible.—
Ram's Horn.

No home is built with hands alone.—
Ram's Horn.

Faith does not exclude forethought.—
Ram's Horn.

Easy virtue is the nurse of hard vice.—
Ram's Horn.

True culture is simply soul growth.—
Ram's Horn.

They who court fame never win it.—
Ram's Horn.

Greedy masters make greedy men.—
Ram's Horn.

INDIGESTION FOR 23 YEARS

DOCTORS AND PATENT MEDICINES FAIL—PANOL SUCCEEDS.

Mr. W. G. Manuel, Biloxi, Miss., says: "I suffered for 23 years with a most severe case of indigestion. After I had been treated by three Physicians with no benefit, I began to use patent medicines. I used everything I could hear of without results until I got the wonderful PANOL. It gave me quick relief. My appetite is fine, and I scarcely have any symptoms of my old trouble, although I have used only two bottles up till now. It has done more for me than all that I tried for years put together."

Hundreds of people bear similar testimony. PANOL is the great remedy for disorders of the stomach. It is also a great blood purifier and renovator of the system. It is the ideal spring medicine. A few bottles taken now will insure good health through the Spring and prevent a spell of fever later on.

Pleasant to take as lemonade, 50 cents, six for \$2.50. Sold by druggists and dealers in medicines.

ROYALINE MEDICINE CO., Ltd., New Orleans.

Positions Guaranteed BY A \$30,000 CAPITAL

They will take your note for tuition, payable when you secure a position.

CAR FARE PAID.
GOOD BOARD CHEAP.
Some Free Scholarships.

HARRIS BUSINESS COLLEGE, Jackson, Miss.

"Southern" Wood Fiber Plaster.

"THE WONDERFUL WALL PLASTER."

Are you going to build? If so, be sure to have your wall plastered with "SOUTHERN" WOOD FIBER PLASTER. Read what Dr. John L. Johnson of Clinton, Miss., has to say about it:

Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my residence recently built at Clinton, Miss. I am delighted with it, and think the manufacturers have rightly called it "WONDERFUL."

(Signed) JOHN L. JOHNSON.

For prices, address

"SOUTHERN" WOOD FIBER PLASTER Co.
Jackson, Miss.

PRINTING . . .

We are Headquarters in Mississippi for all kinds of good Printing at reasonable prices. We are prepared to do any class of work from a visiting card to a newspaper.

We have in the last few months added about \$5,000 to our already large equipment, which gives us a plant equal in quality and quantity to any Printing Office in Mississippi. Get our prices.

Very respectfully

Harmon Publishing Co.,

Jackson, Miss.

The Great National Temperance Beverage

Coca-Cola

Great corporations are now exerting a powerful influence to promote the growth of temperance sentiment. The position taken by managers of railway companies and other large commercial enterprises, is atmost equivalent to prohibition.

COCA-COLA has been a great factor in promoting and increasing this sentiment. It has caused thousands of young men to give up the habit of drinking beer and other intoxicating liquors. COCA-COLA is delightfully invigorating, delicious to the taste, contributes to healthy activity of mind and body.

5c On Sale at Soda Founts, 5c or Carbonated in Bottles, 5c

"The Best Ever."

Riceboro, Ga. March 9, 1905.
Mr. J. T. Shuptrine, Savannah, Ga.
Dear Sir:—I was greatly annoyed last year with a severe attack of eczema on my leg, and after using several other remedies with no benefit, I tried Tetterine two boxes having made a complete cure I think it the best remedy I have ever found for skin diseases. Yours truly
Bennie Deal.

Tetterine also cures Tetter, Ringworm, Dandruff and all forms of skin diseases 50c. per box.
J. T. SHUPTRINE, Mfr. Savannah, Ga.

ATTEND THE
Summer Session
In this beautiful city at the famous
Commercial College of Kentucky University.
Bookkeeping and Business, Shorthand, Typewriting and Telegraphy Taught. Begin now. Positions—Refers to 15,000 successful graduates.
Address WILBUR R. SMITH, Lexington, Ky.

\$100 Dr. S. Detelhon's Anti-Diuretic may be worth to you more than \$100 if you have a child who soils bedding from incontinence of water during sleep. Cures old and young alike. It arrests the trouble at once. \$1. Sold by.

JONES DRUG Co.
Jackson, Miss.

Heiskell's Ointment Cures Skin Diseases

For half a century Heiskell's Ointment has been used in all cases of skin disease with gratifying results. Many have become cured who had suffered untold pain and annoyance for years. One man in New York, Pa., writes that it cured him when he was raw all over. A lady in Philadelphia had a case of letter of six years' standing cured in four days, while a man in Allentown, Pa., cured his case of eczema that had troubled him for eleven years with less than two boxes of the ointment. These and hundreds of others have found that Heiskell's Ointment is worth more than its weight in gold. It is a purely vegetable preparation; Heiskell's Ointment soothes and heals where others fail. It allays the itching and burning common to all skin diseases, and all yield readily to its magic influence.

There are many varieties of skin diseases with confusing titles, but they are all susceptible to one and the same cure—Heiskell's Ointment. No one need suffer long if afflicted with any skin disease not of a constitutional character if they will apply this remedy. This includes such skin diseases as erysipelas, pruritus, eczema, milk crust, itching piles, scald-head, tetter, ringworm, blackheads, psoriasis, scabies, freckles. In some cases it is necessary to give some constitutional treatment, as in erysipelas, eczema, etc.; the liver should be set to healthy action and the blood and the secretions purified. In all cases of skin disease cures are hastened by the use of Heiskell's Medicinal Soap before applying the ointment, and in cleaning up the blood and liver with Heiskell's Blood and Liver Pills.

Heiskell's Medicinal and Toilet Soap contains a medicated form of the medicinal properties of Heiskell's Ointment, and is particularly effective in slight disorders of the skin as rash, eruptions and abrasions. It cleans perfectly, and in the bath is a great luxury.

Heiskell's Blood and Liver Pills contain the same medicinal principles of various roots and herbs approved in medical practice. Remember that there is no case so obstinate that Heiskell's Ointment will not cure it. The ointment is sold at 50c a box. Soap at 25c a box. Pills at 50c a bottle.

You can get them of any druggist, or we will send by mail on receipt of price. Address: Johnston, Holloway & Company, 511 Commerce St., Philadelphia, Pa.

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TEACH persons in each country, desiring to take personal instruction, who will within 30 days send and SEND this notice to either of

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We also teach BY MAIL successfully, or BY FUND MONEY. Law, Penmanship, Arithmetic, Letter-Writing, Drawing, Cartooning, Book-keeping, English, Etc. etc. Business Colleges in 15 States. \$300,000.00 Capital. 17 years' success. Indorsed by business men. No vacation; enter any time. Write for Catalogue. PRIZES secured for BEST REPLY. YOU MUST in order to get Home Study FREE. Write now, thus: "I desire to know more about your special Home Study Offer made in your catalogue." published at

Money!—Do You Want It?

Many are anxious to assist in mission work. If they only had money, that I think it is money to give my experience, believing it will not only add thousands of dollars to church funds, but also remove the sting of poverty from many homes. I believe any person who will try, can make from \$5 to \$5 a day selling medicated gloves. They are wonderful sellers. So cheap, only 50c a pair; so durable, and you can not have sore hands if you wear them. Write every one you know, and a girl or boy will sell as many as a woman or man. Tell people you will give 1-4 of your profits (or whatever share you can afford) to church work. Many will buy, who would not otherwise. You would make more than you would if you did not donate to the church. God blesses the 2 who work and also give. Address the Christian Science Mfg. Co. St. Louis, Mo. Box 15, and obtain particulars of medicated gloves and how to sell them, at home or by canvassing. I hope you can in every congregation in your church will take up this work and give part of their profits to our missions. You do not have to canvass. When you can make \$5 to \$5 a day, at home, why should any one be poor?

OPIMUM and WHISKEY HABITS cured at home without pain. Book of particulars sent FREE. R. M. WOOLLEY, M. D. Atlanta, Ga. Office 121 N. Pryor Street.

WOMAN'S WORK.

Mrs. JULIA T. JOHNSON, Editor.

P. O. Clinton, Miss.

[Direct all communications for this department to Clinton, Miss.]

Woman's Central Committee:

Mrs. E. W. Spencer, President,
Meridian; Mrs. W. R. Woods,
Secretary, Meridian.

June, 1906.

Programs are suggestive. The introduction of new features, selection of additional hymns, subjects of prayer, etc. are left with the Society.

Program.

Subject: "The Gospel for the Colored People."

Resolution No. 6.

As I meet and touch each day
Many travelers on life's way,
Every such contact shall be
A Christ-like, helpful ministry."

1. Prayer: For the conscious presence of the Holy Spirit.

2. Roll call: Response by each member with a thought helpful to spiritual life. Scripture selections on helpfulness.

4. Be helpful. Acts 16:9,10; Rom. 15:13; Rom. 14:70; Rom. 13:10; examples of helpfulness, Acts 8:27-40; Luke 5:12-13.

4. Is it worth while? The secretary of the Woman's National Baptist Convention (Negro) says: Gifts from the W. M. U. of the Southern Baptist Convention have been of incalculable value. Women have been kept in the field visiting neglected homes holding Mother's meetings, conducting institutes, organizing missionary societies.

5. Reading: The Negro How—How to stay, Influence of Contact. See Leaflet "Work among the Negroes," by Dr. Barton.

7. Prayer Hymns: "More love to Thee."

8. Business: Collections etc.

9. Reports from S. B. C. and W. M. W. Meetings at Chattanooga, Tenn. (For state papers)

10. For Bible research: Divide the letters of the alphabet among the members of the Society, and request each to bring for the next meeting missionary verses beginning with the letters assigned.

11. Leaflet: "Mrs. Ashmead's Bureau drawer," by A. N. Young.

12. Hour of Prayer: Ask help in being more faithful as laborers together with God in meeting all opportunities.

"Just Beyond the Bend."

Another mile of life's long journey made,
Just one more mile-stone nearer the end!

Look up, my soul! Have faith!
Be not afraid!

Our abiding place is just beyond the bend.

Sweet resting-spot the weary traveler's last relay—
The halt on life's high-way we all must make,

Where we can lay aside our garb of clay—

Lie down to sleep, and in new garments to wake.

Not far ahead—one darksome ford between—
Its stepping-stones are rough, but helpful hands

Will hold our own, and amid forms unseen
Will lead us upward to the promised land.

Almost in view. Have faith, a few more days
And we shall stand upon the farther shore;

E'en now I seem to hear sweet strains of praise—
Refrains soft chanted which I've heard before.

Hear them, my soul; hear mingling with them all
Kind words of comfort to the sore distressed;

Those tones of mercy in the Master's call:

"Come unto me, and I will give you rest."

—DR. W. M. CLARKSON,
In Religious Herald.

Recommendations of the Foreign Mission Board to Woman's Missionary Union.

1. We ask that you give your aid in disseminating information by distributing tracts and procuring subscribers for the Foreign Mission Journal, also by writing for the papers, and in other ways as you have opportunity, telling of what God is doing in bringing the nations in darkness to the knowledge of his truth.

2. That you endeavor to raise enough money to pay the expenses of the women of our Board in the foreign field.

In some countries the salary of the missionary is \$500 and in others is \$600. We ask that you raise not less than \$75,000 for the year.

Many of our missionaries need homes, and a number of new churches in foreign lands need houses of worship. We hope that the sisters will help in securing these.

3. To accomplish great things for our Lord it is best that we have systematic and proportionate giving, and we would urge you so far as possible to help in developing both churches and individuals in giving regularly and liberally for the Master's cause.

4. We appreciate the efforts which you have put forth from year to year for a large Christian offering.

These gifts go to the work in China. Never was that country so open to the Gospel as now. The blessings of God on us in the home land, and the call for enlarged gifts.

We hope that this year the contributions will be larger than for any former year.

In a Pinch. Use ALLEN'S FOOT-EASE.

Ladies can wear shoes one size smaller after using Allen's Foot-Ease. It makes tight or new shoes feel easy; gives instant relief to corns and bunions. It is the greatest comfort discovery of the age. Cures swollen feet, blisters, callous and sore spots. It is a certain cure for sweating, hot, aching feet. At all Druggists and Stores, etc. Don't accept any substitute. For free trial package, also free sample of the Foot-Ease Sanitary Corn-Pad, a new invention. Address Allen S. Olmstead, Le Roy, N. Y.

5. The Woman's Missionary Union has been trying to raise enough to pay the expenses of our mission schools, (not including the Theological Seminaries). Individuals and also bands and societies are urged to give enough to pay the expenses of a teacher or of one scholar. Information in reference to this good work can be gotten from the Secretary of the Board, or from the Woman's Missionary Union.

As to the special offering for the year, the Foreign Board asks W. M. U. for \$13,000 for the new compound in Italy. Under the consideration of "Sustaining the Home," it was decided to appoint a committee consisting of one member from each state in the W. M. U. to consider the advisability of establishing a Woman's Training School in Louisville, said school to include the Home already established there by the women of Kentucky. The Board of Trustees of the Seminary, endorse this movement on the part of the Woman's Missionary Union, and pledge their hearty cooperation in the support of the school.

A NOTRE DAME LADY'S APPEAL

To all knowing sufferers of rheumatism, whether muscular or of the joints, sciatica, lumbago, backache, pains in the kidneys or neuralgia pains, to write to her for a home treatment which has repeatedly cured all of these tortures. She is it her duty to send it to all sufferers FREE. You cure yourself at home as thousands will testify—no change of climate being necessary. This simple discovery banishes acid from the blood, loosens the stiffened joints, purifies the blood, and brightens the eyes, giving elasticity and tone to the whole system. If the above interests you, for proof address Mrs. M. Summers, Box 232, Notre Dame, Ind.

I Cure Cancer.

My Mild Combination Treatment is used by the patient at home. Years of success. Hundreds of testimonials. Endorsed by physicians, ministers, etc. The local application destroys the Cancerous growth, and the constitutional treatment eliminates the disease from the system, preventing its return. Write for Free Book, "Cancer and its Cure." No matter how serious your case—no matter how many operations you have had—no matter what treatment you have tried—do not give up hope, but write at once. DR. O. A. JOHNSON, 313 E. 12th St., Kansas City, Mo.

DR. W. B. THOMASON

Does a General Practice in Office only.

Specialist in Electro-Therapeutics and X Ray.

Treating
Rheumatism—Neuralgia,
Paralysis—Skin Disease,
Cancers—Tumors,
Indigestion—Moles,
Goiter—Constipation,
Stricture—Insomnia;

all nervous diseases and all chronic diseases, etc. etc.

Offices 305, 3rd floor Century Building. Hours 8 to 12:30 and 2 to 5.

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The Prettiest Summer Resort.

Health and pleasure go hand in hand at Chick Springs.

If looking for either you'd better repair thither.

Twelve of the Advantages Offered.

1. The most valuable water known for kidney, liver and stomach troubles. 2. The most modern and comfortable hotel (Everything brand new). 3. Cool days and pleasant nights. 4. No mosquitoes. 5. Easily accessible. 6. Five daily trains. 7. Only 1 mile from main line of Southern Railway. 8. Convenient telephone and telegraph connections. 9. Altitude 1,300 ft. 10. An immense amount of popular outdoor amusements. 11. The best orchestra to be found, and (12) last, but not least, a large crowd of congenial guests. Come to Chick Springs to spend your summer vacation, assured that you will get twice your money's worth.

CHICK SPRINGS CO. Chick Springs, S. C.

DURBON

THE GREAT NATURAL CARBON PAINT

It arrests rust, prevents decay, protects and prevents iron and wood. Common Paint will not stick long to any metal but Durbon has a natural affinity for metal as well as wood. You must buy paint or your structures will decay. Then Why not buy the Best? Why not buy a paint which not only has a smooth glossy finish, but will prevent decay, will endure any kind of weather, Sun or rain, snow or sleet, cold or heat, and will save you money by wearing longer than any other paint.

Durbon Paint Has Been Tested And is Guaranteed.

Black is our standard but we can furnish iron brown and grey. A trial order shipped on request in paste, semi paste, or dry form, or ready for brush with directions and suggestions for use.

Ask your dealer for Durbon and if he doesn't keep it, send us his address and we will send you a sample package of Durbon free of cost to you. You can use it on anything from a street car to a hen coop, on iron, tin roofs, or wood. You will never use any other. The reason is that Durbon can not decay or wash off. It is as unaffected by temperature and weather as a diamond or a piece of gold.

Durbon Paint is of a mechanical compound, but a natural composition which nature stored away many years ago. Durbon will assimilate with any color the consumer may wish to use. Durbon Paint sold under a positive Guarantee. Write the

Durbon Paint Manufacturing Company, Nashville, Tenn.

Many Delightful Summer Resorts

with the most picturesque surroundings, with mineral waters in abundance, and "brim full of summer restfulness" are located in the Highlands and mountains of Tennessee and North Georgia, along the lines of the Nashville, Chattanooga and St. Louis Rail way.

The accommodations afforded vary from the elegantly appointed inn to the humble farm house where the charms of country life may be enjoyed to the utmost. A beautifully illustrated summer folder giving a list of these resorts and a brief description of each, a list of hotels and boarding houses, with rates, etc., is now being distributed. A copy will be mailed free to any address upon application to

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Have You Sore throat, pimples, eruptions, copper-colored spots, patches, old sores, bone pains, ulcers in the mouth, hair falling out, write for proofs of permanent cures of worst cases of Blood Poison, Scrofula, Rheumatism, Catarrh, Cancer, Eczema and all Skin and Blood Diseases made by the use of Botanic Blood Balm (B. B. B.); 32-page book and medical advice, together with free sample, given by writing Blood Balm Company, Atlanta, Ga. For sale by all druggists. Price \$1.00 per large bottle, three for \$2.50, six for \$5.00. If druggists do not keep this medicine in stock send us your order—we will ship same by express, charges prepaid, on receipt of price.

1793
1907
14TH YEAR

THE BINGHAM SCHOOL

Catalogue very full. MILITARY. Area of patronage widest in the South. Ideally located on the Asheville Plateau since 1891. RATES REASONABLE. COL. R. BINGHAM, Sept., R. F. D. No. 4, Asheville, N. C.

Important Notice Relative to the Woman's Missionary Union.

As is widely known, the Woman's Missionary Union adjourned without the appointment of a Corresponding Secretary, Mrs. Rust having declined the office.

The responsibility of filling this important position for the present year was left to the Executive Committee.

Feeling deeply the double burden of this responsibility and that of at once making provision for carrying on the work of the Union, a meeting of the Executive Committee was held Friday, May 13th, the newly appointed President going to Baltimore to be present.

As the result of arrangements there perfected, I take pleasure in making the following announcements:

First. That the present officers of the Executive Committee assure the officers of State Central Committees and through them the societies, that there shall be no lapse in the work on account of the present vacancy in the office of Corresponding Secretary, undertaking until such time as it shall be filled to render every service in the power to this end.

Second. That as soon as consistent with the importance and responsibility of the office, the position of Corresponding Secretary will be temporarily filled, after due conference with the State Vice-Presidents.

Third. That programs and leaflets for three months mission study, as heretofore given on the Mission Topic Card, will be ready for distribution to State Literature Committees and by them to the societies, by the middle of June.

Fourth. That the topics of study for these three months will be as follows: July, the Outlook; August, Japan; September, Our Foreign neighbors.

Fifth. That the address of the Woman's Missionary Union Rooms will, until further notice, be the same as formerly, No. 233 N. Howard St., Baltimore, Md., and that requests for free literature, mite barrels, etc., should be sent to this address. Later more convenient rooms may be secured.

Sixth. That Miss Fannie E. S. Heck, President, Raleigh, N. C., and Mrs. John Eager, Vice-President for Maryland, No. 233 N. Howard street, Baltimore, Md., will be pleased to give any information or help in their power, to State workers, until such time as a Corresponding Secretary shall be appointed.

Seventh. That the Executive Committee will be prepared to supply letters from frontier Missionaries and also Sunday School Missionaries in need of boxes, by the usual time.

Eighth. And finally that we begin the year with great hope, realizing that broad and wise foundations have been laid in the past and believing that in the consciousness of our great common purpose and by the united support of every worker, the union will go on to even larger things.

FANNIE E. S. HECK,
President W. M. U.

GOUT & RHEUMATISM
The Great English Remedy
BLAIR'S PILLS
Safe, Sure, Effective. 50c, & 90c.
PREPARED BY Dr. Henry Blair, London, E. C.

A Good Investment.

Magic-Keller Soap Works, Ltd.
One Share costs \$25.00, you pay \$6.25 when you subscribe and every 30 days after pay \$6.25, making 4 months to pay, or you can pay at once \$25.00 in full, no one allowed to take over 40 shares in one name. Soap never gets out of fashion, always in demand. Send your payments to Canal-Louisiana Bank & Trust Co., or to Magic-Keller Soap Works, Ltd., New Orleans, La. Two oldest Soap Works in the State of Louisiana.

SKEPTICISM.

It is better to believe everything a man says than to believe nothing. The crucial test comes and the true things accepted as faith will greatly aid you in life's battles in time. Believe everything rather than reject everything.

Johnson's Chill and Fever Tonic is the greatest Fever medicine and life saver in the whole world. If you believe this and accept it as a truth, you will be an immense gainer thereby, and if you doubt it and wholly reject it, you may be the loser to the extent of your very life.

We will send 2 bottles to any reader of this paper on these terms:—If the two bottles cure two cases of fever, send us \$1.00. If they do not do all we claim, send us nothing. We take the risk. THE JOHNSON'S CHILL AND FEVER TONIC CO., Savannah, Ga.

MRS. WINSLOW'S SOOTHING SYRUP
Has been used by millions of Mothers for over fifty years. It soothes the child, cures the gums, allays all pain, cures wind colic, and is the best remedy for diarrhea.
SEVENTY-FIVE CENTS A BOTTLE.

HAY PRESS \$65
Six-horse power press, lightest, strongest, built. Great strength, will do anything, four to eight tons a day. Full guarantee. Packed up today for free catalogue.
Hay Press Co., 25 Fulford St., Kalamazoo, Mich.

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Most complete typewriter equipment made.
Ten years ago was a good typewriter. Five years ago was a better typewriter. Today is the best typewriter.
Interchangeable type carriage, new-reel, ribbon, paper, and other parts.
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Will turn and move and work in a given time that no other make, in collection in quantity, quantity of construction, with the best made hard service.
Sent anywhere in the United States on ten days' test to prove its superiority. Results Count. A handsome book of valuable typewriter information, and a copy of nearest representative, free upon request.
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Treats all Diseases of the Eye, Ear, Nose and Throat.
OFFICES CENTURY BUILDING.
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Ye Are a Happy and a Prosperous People If you buy your Hardware from us!

We try to satisfy our customers by giving them better goods than our competitors, and too, at closer prices. In doing this we always please our customer, but sometime displease our competitor. Our motto is "THE BEST GOODS THAT THE MARKET AFFORDS AND PLENTY OF THEM." We are the largest wholesale and retail hardware dealers in Miss. WE HAVE THREE LARGE STORES IN JACKSON, MISS., AND BUY NEARLY ALL OUR GOODS IN CAR LOADS.

We extend a cordial invitation to the trading public to visit our stores, and especially our NEW STORE on S. State Street. Examine our immense stock and get our prices before buying anything in the Hardware line.

We will give you 16 ounces to the pound, 36 inches to the yard and 100 cents to the dollar in every deal.

T. McClelland Hardware Co.

Main Store Phone 401

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IBERTY COLLEGE (Est. 1874.) FOR YOUNG LADIES	Splendid Equipment. Music Department, Degrees Conferred, Thorough Work Done. School opens Sept. 11th Ideal Location, Temperance Town Boarding Department Prices Reasonable	Geo. J. Burnett, PRESIDENT J. Henry Burnett, BUSINESS MANAGER Glasgow, Ky. Near Mammoth Cave
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From Memphis, Tenn.

\$14.95—Athens, Ga., and return, on sale various dates.	\$14.95
Double daily sleepers to Atlanta.	
\$51.90—Boston, Mass., and return, on sale daily.	\$51.90
Via Savannah O. S. S. Co.	
\$10.00—Cedar Gap, Mo., and return, on sale daily.	\$10.00
\$25.00—Denver, Colorado Springs and return.	\$25.00
On sale July 10th. to 15th.	
\$30.00—Denver, Colorado Springs and return on sale daily.	\$30.00
Through sleeper every day.	
\$13.50—Bureka Springs and return on sale daily.	\$13.50
Also very attractive vacation rates to this popular resort, including accommodations at the famous Crescent Hotel.	
\$61.15—Los Angeles, San Francisco, and return.	\$61.15
On sale June 25th. to July 7th.	
\$71.00—Los Angeles, San Francisco, and return.	\$71.00
On sale daily.	
\$47.05—Mexico City and return on sale June 24th. to July 6th.	\$47.05
\$46.40—New York City and return via Savannah and O. S. S. Company.	\$46.40
On sale daily.	
\$21.30—Omaha, Neb., and return, on sale July 10th., 13th.	\$21.30
\$62.50—Portland, Ore., and return on sale June 15th., 22nd.	\$62.50
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No. 6.
Lv Laurel, 11:30 a.m. 5:30 a.m.
Ar Newton, 1:50 p.m. 8:00 a.m.
Ar Louisville, 4:45 p.m. 11:00 a.m.
Ar Louisville, 11:10 a.m.
Ar Ackerman, 11:10 p.m.
Ar Mathiston, 12:56 p.m.
Ar Houston, 2:18 p.m.

No. 8.
Lv Houston, 6:30 a.m. 2:18 p.m.
Ar New Albany, 8:45 a.m. 4:40 p.m.
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Sunday only 11:00 a.m. Daily except Sunday.

No. 5. No. 9.
Lv Middleton, 6:30 a.m. 1:20 p.m.
Ar New Albany, 8:45 a.m. 3:37 p.m.
Lv Houston, 10:58 a.m. 6:05 p.m.
Ar Houston, 10:58 a.m.
Ar Mathiston, 12:12 p.m.
Ar Ackerman, 1:05 p.m.
Ar Louisville, 2:00 p.m.

No. 1.
Lv Louisville, 2:10 p.m. 8:30 a.m.
Ar Newton, 5:20 p.m. 12:01 a.m.
Ar Laurel, 7:45 p.m. 2:20 p.m.
No. 3.
Lv Laurel, 7:00 a.m. 2:20 p.m.
Lv Ellisville, 1:00 p.m.
Lv Hattiesburg, 7:20 a.m. 1:15 p.m.
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THE BAPTIST RECORD.

13.

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Publisher's Notice.

In its June make-up Bob Taylor's Magazine keeps up to its own admirable standard. Bob Taylor's editorial department opens with a sympathetic comment on the San Francisco catastrophe and this is followed by a table of comparative statistics on similar disasters.

The preparations for the Jamestown Ter-Centennial make J. K. Collins' "Jamestown and Vicinity" and Waldon Pawcett's "Monticello as it Appears Today" of especial timely interest; while "Peaks and Rainbows in Skyland," by Leonora Beck Ellis, "Picturesque Cornwall," by J. H. Stevenson, will be read with attention by those interested in summer travel.

One of the most popular departments is that devoted to "Some Beautiful Women of the South." This preserves a record of beauty of which the South is proud. The fiction in addition to "The Shadow of Attaca," which increases in interest with each issue, comprises: "Jimmy Jurgens' Bridal Journey," by Gelston Spring, "A Dixie Girl's Letters," by Louise Forslund; "The Widow's might," by B. F. Napheys; "The M. chinations of Aurora," by Garnet N. Wiley. "Trend of the Times" is a new editorial department devoted to current events. The travel department, the book notes, are all well sustained.

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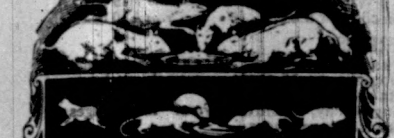


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THE BAPTIST RECORD, JACKSON, MISS.

Church Etiquette.

By L. E. Finney.

People who contemplate attending banquet, reception or any other special affair are always careful to inform themselves on the rules of etiquette to be observed. They do this out of self-respect, and because they understand that to infract these rules means criticism and sometimes ostracism and disgrace. Even a ballroom has the most rigid and inflexible laws, and the devotees of the dance are intolerant of him who disregards them.

A church is the very highest society circle in the world; it is a company of saints which meets to sit together in heavenly places and to feast on spiritual things found in God's word. Sinners and members of other bodies attend the meetings of the churches of Jesus Christ at the invitation, and as the guests of the churches. A man who will abuse things he knows to be distasteful to that host is not a true gentleman.

I. Entrance.

Now, the church of the Lord Jesus Christ has a few rules of etiquette by which she herself is governed, and to which she asks her guests to conform. I name them briefly, and begin at the door.

If there be an usher at the door—and there should always be one—just as the host receives at a reception—every worshipper or guest should follow him and take the seat pointed out by him without question. Every good usher knows the character of the service; whether certain seats are reserved, and seats you with reference to the success of the service.

II. The Minister Is Leader.

When seated, bear in mind that the minister is the leader in public worship and his direction is to be followed promptly in the conduct of the service. Every eye should be alert to catch his signal to stand or sit, and to note the emphasis given the discourse by his gestures. There is an "eloquent hearing" and the minister always appreciates it.

III. Song.

Guests, who can do so, are always invited to join the church in singing the hymns but it is very improper for any member or guest to sing in such a manner as to attract attention to himself. We sing "unto the lord" and not unto the people. Then, too, it is just as improper to interrupt another while God is being worshipped in song as to speak to one while he is praying. Indeed, I am of the opinion that no one should enter the room, save in the quietest and most respectful manner, while a hymn is being sung.

IV. Reading the Scriptures.

When the minister stands to read the Scriptures the earth

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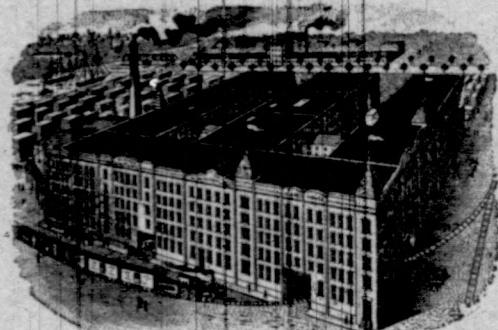
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Wants to work from now until Sept. 1st
Address L. B. No. 71 Clinton, Miss.

should keep silence before the
Lord. It is not only ill-manners
to whisper or signal to another
while God's word is being read,
but it is also the grossest irre-
verence. No one should enter the
room while God is speaking to the
soul through His oracles, nor in
anywise disturb the soul in its
reception of the Word of Life.
While God is speaking to me I
shall be indignant if another in-
terrupt Him.

V. Prayer.

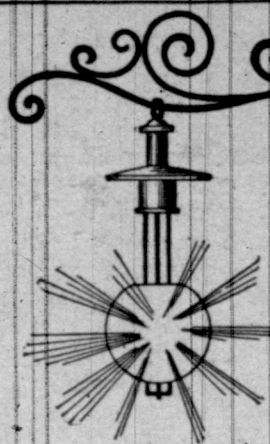
Then, there is the moment when
the church goes to her knees be-
fore her God. That is an awful
moment, and one of the greatest
solemnity. Every heart should
reecho the petition of him who
leads the public prayer, and he
who came not to worship, but to
be the guest of those who now
bow at the mercy seat, should re-
member that he is on holy
ground; that to interrupt or in
any way disturb, one of the wor-
shippers is not only to infract the
rules of his host, but also to incur
the displeasure of Almighty God.
No breach of etiquette, social or
spiritual, is more grievous and in-
excusable than to utter an irre-
verent sound or to show an irre-
verent disposition in the presence
of one who is praying to the God
of Heaven.

VI. The Sermon.

Now I come to speak of the
message of the man of God. If
you are a member of the church,
you came to get good out of the
service, otherwise you should
have stayed away. If you are not
a member, you are the invited
guest of the church, and as such,
you cannot afford to fail to re-
spectfully listen to all the min-
ister says, whether you agree with
him or not. I would prefer a sneer
to inattention while I am preach-
ing, but to see one deliberately
prevent his neighbor from hear-
ing by wilfully speaking to him is
almost unpardonable. When I
am sitting in a pew while another
is preaching I shall consider it
an insult for anyone to in any way
attract my attention from the
speaker.

VIII. An Incident.

I was once the guest of a young
friend, and together with another
guest, accepted an invitation to
attend the organization of which
our host was a member, St.
Mary's Cathedral, Wheeling, W.
Va. An usher met us at the en-
trance, and politely bowing, con-
ducted us to my friend's cosy
family pew, opened the door and,
after again bowing, closed the
pew door and retired. The other
guest of my friend, was, for a
time, entranced by the hundreds
of lighted candles and the gor-
geous beauty of the interior of
that great cathedral. Finally he
turned to our host and began re-
marking the beauty and inquiring
the significance of things about
the room. Soon the pew door
opened, an usher entered and said
to him, "You must come with me



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to the galleries; no one is allow-
ed to whisper in this auditor-
ium." And he was led away in
disgrace. That was perfectly
right; and I sometimes wish we
had a corner somewhere for those
who are so illbred that they must
persist in disturbing speaker and
people.

VIII. Upon Retiring.

When the service is over you
should not rush away as though
the building was on fire; stop long
enough to thank your host for the
service. It does not cost much
to be nice and pleasant, and it
makes folks feel happy. But it
is better to hurry away than to
engage in light, frivolous conver-
sation, or to so far forget yourself
and the place as to become bois-
terous. Let the very last act and
thought as you leave the house
of worship be in the spirit of the
Psalmist when he said—

"The Lord is greatly to be feared
in the assembly of His saints,
And to be had in reverence of all
them that are about him."
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